THE SAVIOR'S PEACHINGS

THE CAMEL AND THE NEEDLE'S EYE.

Matthew 19:13-26,-August 7.

"Jesus said, Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

N ROUTE towards Jerusalem the Master was met by mothers desiring to have his blessing upon their children. The Apostles, realizing the greatness of their Master and the importance of his time, forbade this and rebuked the mothers. When Jesus heard, he called them and said: "Suffer little children, and forbid them not to come unto me; for of such is the kingdom of heaven," and he put his hands in blessing upon their

From this we are not to understand that the Kingdom of Heaven will be composed of little children. This erroneous idea has gone broadcast and such an impression respecting the Kingdom has thus resulted. On the contrary no little children can get into the Kingdom. Only those who have the hearing of faith are even "called" to the Kingdom and its glories. Our Lord's blessing upon little children merely signified his sympathy and love and his appreciation of the purity and innocease of childhood. Those who will be of the Kingdom of God must be like little children in the sense of being simple hearted, true, honest and trustful of their heavenly Father-of such-like will be the inheritors

Another account tells us of Jesus' further words to the effect that all who would be his disciples must become as little children—must be like little children in guilelessness, faith, etc. But those who will be heirs of the Kingdom will all be "overcomers." Such take up their cross and follow the Lord whithersoever he leadeth. As our Lord could not have taken up his cross when he was a boy of nine, so likewise children cannot become the followers of Christ in the Scriptural sense until they have reached the age of discretion, which with some may occur much earlier than with others. We have known children of twelve years or thereabouts to give excellent evidence of faith, obedience and consecration to the Lord's will and evidence of being begotten of the holy Spirit. These, of course, but no other children, could have hope of sharing with Christ in his Millennial Kingdom,

On his journey our Lord was accorted by one who said, "Good Master, what good thing shall I do that I may have eternal life?" He had the right idea; namely, that eternal life is the grand desideratum, the grand hope of all hopes before the human family. We are glad of the question; for it brought forth the inspired answer in which everybody is interested. What is the value of the present life, except as it leads us up the passageway to eternal life? How atterly lost we should feel if assured that at death we would be blotted out forever! How little in this life would be worth consideration how little it could do toward filling the longing of our hearts, which yearn for eternal life!

Our Lord parried the question, in order to draw out the young man and make him commit himself. "Why do you call me good?" acknowledge me as a good teacher? I am either the Messiah, as I claim, or else an impostor and far from good. Do you accept my Messiahship? If you do not, how can you call me good or acknowledge that anything could be good that does not proceed from God, the Fountain of all goodness? But answering your question; if you would enter into eternal life, keep the commandments. The young man replied, Which? The Master answered, Thou shalt do no murder, nor commit adultery, nor steal, nor bear false witness but honor thy father and thy mother and love thy neighbor as thyself. The young man replied, "All these things have I observed from my youth. What

He was a model young man and Jesus loved him. Evidently he was keeping the Jewish Law to the extent of his knowledge and ability. He thought that he was loving his neighbor as himself; but this was a mistake which the Lord disclosed to him by the following suggestion: "If then wouldnt be per feet, go sell all that thou hast and give to the poor and thou shalt have treasure in heaven" instead of on earth; sacrifice also your earthly reputation and be-

Ah, how the Lord knew to put his finger on the sore spot! The young man had come to him very boastful, very sure that if any one in the world was seeking to be in harmony with the Divine arrangement he was that one. He came for the Master's approval, that he might hear him say, "You are the one exception to the rule." The Lord did not say, "If you love your neighbor as you love yourself you will at least put forth an effort to make that neighbor as comfortable as you desire to be comfortable." He was content to be very rich while some of his neighbors whom he thought he loved as he loved himself were very poor-abjectly, sorrowfully so. When Jesus discovered to him the difficulty of his situation, he grasped it at once. He saw himself as never before. It became a new test with him. Thus it is with all. A previous lesson showed us the Kingdom as a great prize, a pearl of great value, a treasure, which to possess, will cost all that we have; and this lesson points out the

Let us not make the mistake made by some, and suppose that the young man who fixed so honorable a life and failed to gain heaven, would be thrust down into eternal forment because he did not sacrifice his all to become t Lord's disciple. His loss of the Kingdom was a sufficient penalty without suffering eternal terment in the future. Such members of the human family under the blessed conditions of the Millennial Kingdom, will doubtlest unvery rapid progress and will obtain eternal life on the plane of burnan perfection, though not worthy of the Kingdom honors which belong only to the close And the elect are those only who are gladly sacrificing their tives and this all to gain the great prize.

One Lord commented upon the matter to his disciples and added that the rich must be a great difficulty in connection with their embedder to cover the Kingdom. He said, a quatherically, rather than in a dome-latery manage, "It is easily force and one through the needless eye than for the rich a cover the limition of their Title managed the disciple were screening for they know that the transpire of the relationists of their day belonged to the results give the transpire and the Planteness Theorem that their White the region of the Planteness Theorem that which will be get into the large land with Cost? So, we said to be inside the winds in words to red can with Cost? So, we said to be inside the great energy thing to the Lerie or the Kingdom is all if he rejected the give me size in the term of accordance to whom our estimate the Kingdom. He may be the hours of the term of accordance are the same to the rich we to the pass in order that he has obtain it. The rich must give up all to the first he has in order that he has obtain it. The rich must give up all to the first and then as stewards of their riches will be held responsible for their size within.

The following fittle poeta describes the modificacy, or small gate Sent-Our Lord commented upon the matter to his disciples and added that to

The fellowing fittle poem describes the resulte' eye, or small gate besit-the larger gate, through which the causels might uses into the willed city after sunderen and without any of their burden. So the rich by unloading and recoming poor may have necess to the Kingdom:

THROUGH THE NEEDLES EYE.

"Tall was my camel and laden hich,

And small the gate as a needle's eye.

"The city within was very fair,

And I and my camel would so be there.

"You must lower your load," this noncer cried, "You must throw away that builde of pride."

"This I did, but the lead was prest,

Far too wide for the narrow gate. ""Now," said the porter, to make it less,

Discard that hamper of self-timess,

"I obeyed, though with much rele,

Yet still nor camel nor I got through "'Ah,' said the porter, 'your load must hold

Some little package of trust-in-gold. "The merest handful was all I had, Yet "Throw it away," the porter bade,

"Then la, a masself the easest a

Chran't to the size of the point the mall,

"And all my riches, a vast estate, Easily passed through the narrow gate!" MADE GOOD AS A COOK.

Old Lumberman Got Supper Without the Least Effort.

"Nowadays a cook is provided for each camp," said the old lumberman who has worked on the St. Croix, the Penobscot and the St. John, "but in my days of lumbering we took turns. a week at a time, or one man would make all the bread, another the tea and coffee, and so on through the bill of fare. Once in awhile-generally before they'd got licked into their regilar winter mold-some fellow would kick against the routine; 'he's been hired to do something else,' or 'he'd be hanged if he'd cook, anyhow.' Then | Star. there were ructions.

"I remember one little rebellion that began hot and roaring and died down into a laugh all round, thanks to an ingenious old soul, all quiet good nature and fat-Uncle Ned, we called him.

'We got back to camp one night to find the fire nearly out and nothing ready for supper. We were all hungry and grouty, as sometimes happens in the best regulated crews. Each in turn declared he wouldn't be cook, and it looked like a supperless night till Uncle Ned spoke up in his quiet way,

"'Dear me,' says be, 'what a time about cooking! Why, it's the easiest thing in nature to get supper. Now, boys, if you'll all wait on me I'll be

"They all agreed. This being settled. Uncle Ned sat down on a spruce chair and let his assistants have it.

'Now, Dick,' said he, 'the first thing for you to do is to get a little wood and start up the fire

" 'Isnac, just step down to the brook and fetch a pail of water.

"'You, Mac, while the fire's getting under way, wash a few potatoes and get 'em ready to put on when the pot

" 'Now, Jake, you cut a few slices of pork and put it on over the fire to fry." "But, Uncle Ned," we all shouted together, 'you was to get supper!" "'Yes,' said be, calm and easy as

ever, 'I was to get supper, but you were to wait upon me. Tom,' said he, 'you'd better get the dishes ready. "We kicked some, but 'twas no use;

we'd agreed to wait on him if he'd be "When everything was ready for supper, there the old man still sat in spruce chair-hadn't stirred an

inch! "'Dear me, dear me,' said he, 'here I have got supper, and 'twas one o' the

easiest things in the world."
"We were 'caught,'" smiled the old lumberman, "and we sat down to supper in good temper, and ever afterward we had Uncle Ned's proposition for a byword; we'd agree to do any living thing provided we could be 'waited upon.' "-Youth's Companion.

No Use For Them.

"I watched your sister fixing her hair the other day," said Mrs. Nagget, "and I must say she's not the most refined person in the world."

"No?" replied her husband, with a belligerent air. "You don't approve of her, ch?

"Well," she retorted with a disdainful suiff, "you'd never see me with my mouth full of hairpins."

sumpped: pins?"-Catholic Standard and Times.

Declined to Tarry. Here is one of F. R. Reason's sureles

of his early days of trouping in the

"At one town I was playing to poor business. The occupants of the gas off hery were new and not exceptions; it astle, I was about to make an exit of this on the base there a white and too a latered, will receive them when when a vector as a latered the unifers executived from training to return, given by We're going and shall not be because a new True.

Un to James.

An official was describing, at a direner at Washington, an unfair law

"The people under this daw," he said "are very much in the position of i young Washington attache. As the attache was breaktasting the other morning his servant said to him: You are out of whisky, sir. Shall I get a bot-

"'Yes, I think you might, James, the other replied. 'H's your turn.'"-Washington Star.

The Poor Man's Gym. "Would you mind telling me," asked Mrs. Bourdalot, glancing admiringly at the athletic shoulders of the prospective boarder, "how you keep in

such splendid physical condition?" "I go through a few gymnastic exercises every morning," confessed the young man, flushing.

"Well, I'm sorry, but we can't board you. I've had the bathroom monopolized that way before."-Kansas City

For Modern Health.
"In aqua sanitas," quoted the modern observer. "Now, there's an axiom

BOTANIC BLOOD BALM BBB that needs to be revised."

"What's the idea?" inquired the plain

"Well, to be correct, it should read, | gists \$1.00 | tions for | 'In boiled aqua sanitas.' "

Why He Quit.

Willie - Whatja quit yer job fer? Weary-Well, I figgered it like this: If I didn't make good they'd fire the If I'did make good they'd expek me ter keep on makin' good. That's too rauch work, so I quit. - Cleveland Leader.

Firmness.

"When my wife makes up her mind." said Mr. Meekton, "there is no use of arguing with her.

"But every woman changes her opinion sometimes. "Yes. And Henrietta is particularly

resolute when she makes up her mind to change her opinion."-Washington

A Healthful Town.

"If this town is as healthful as you say it is, why do there buppen to be so many doctors' igns in evidence?"

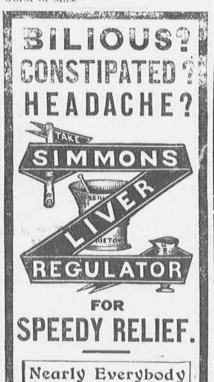
"They are nearly all the signs of eye The people are so healthy here that they stay up nights enjoying the climate and injure their eyes,"-Chicago Record-Herald.

Evidence of Faith.

Mrs. Brooke-Have you any faith in life insurance? Mrs Lynne-Yes, indeed; I've realized \$100,000 from two husbands, and they weren't very good ones either.-Judge's Library.

Descriptive. Stella-Would you say she was a well dressed woman? Bella-No; she looks like a Wall street bear who has covered in a desperate hurry.-Puck.

Manufacturing sorrow is one of the



the street and the Notice of Executor's Sale.

SIMMONS LIVER RECULATOR

Pursuant to an order made in re would you want with so many hair the estate of J. F. Perter, depins?"—Catholic Standard and Times. Techsed, I will sell on the highest bidder, for eash, at the late re-The drivers disk, 1. Par der, the personal project. In because the adoption The sale will be held on the 2000 for ed to the held of the community at the community of the community countries.

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